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TABLE OF CONTENTS

	Page
WILLIAM DOUGLAS MACKENZIE:	
I. A Biographical Sketch <i>Edward Warren Capen</i>	3
II. An Appreciation <i>Eleanor Hope Johnson</i>	10
THE PEACE OF GOD <i>Frederica Mitchell</i>	17
THE GOSPEL AND THE CHURCH <i>Russell Henry Stafford</i>	18
FACULTY NOTES	28

WILLIAM DOUGLAS MACKENZIE

THERE is no greater name in the annals of Hartford than that of William Douglas Mackenzie, President of the Seminary from 1904 and of the Foundation from 1913 until 1930. We are happy to present in this issue of the *Bulletin* two papers dealing with his career by two honored members *emeriti* of the Foundation Faculty, Dean Edward W. Capen and Professor Eleanor Hope Johnson.

I

A BIOGRAPHICAL SKETCH

EDWARD WARREN CAPEN, PH.D., D.D.

WILLIAM DOUGLAS MACKENZIE was born July 16, 1859, at Fauresmith, Orange River Colony, as it was then named, in South Africa. He was the son of the Reverend John Mackenzie, who, with his bride, was a member of a band of missionaries sent out by the London Missionary Society to meet David Livingstone at the Zambesi River. Fortunately, Mrs. Mackenzie's health did not permit the Mackenzies to continue with this ill-fated group, most of whom died of fever.

Young Mackenzie spent his early years in the region made sacred by the work of David Livingstone and Robert Moffat. When eleven years old he was sent to Scotland. He was graduated from Watson's Collegiate School in 1875. He received his M.A. from the University of Edinburgh in 1881. His theological training was obtained in the Congregational Theological Hall, Edinburgh, 1880-82. He was ordained at Montrose, Scotland, September 5, 1882. His father arrived from Africa in time to share in the service. On April 27, 1883, he married Alice Crowther, who was a

loyal and helpful wife until her death in 1926. He was a graduate of Göttingen in 1886. Three years later, in 1889, he organized the Morningside Congregational Church in Edinburgh. During his pastorate he edited for three years, 1891-94, the *Scottish Congregationalist*.

After further study at Marburg, in 1895, Dr. Mackenzie came to America to fill the chair of Systematic Theology in The Chicago Theological Seminary, which he held until 1903. During this time he was pastor of the Washington Park Church, 1896-97, and of the New England Church, 1898-1903, succeeding Dr. James G. Johnson, father of Dr. Eleanor H. Johnson.

In 1901, The Hartford Theological Seminary approached Dr. Mackenzie with a view to calling him as Professor of Systematic Theology, but he did not see his way clear to leaving Chicago. Two years later the scene had changed. President Hartranft was retiring. The Bible Normal College, now the Hartford School of Religious Education, had moved from Springfield to Hartford and, as the Hartford School of Religious Pedagogy, had been affiliated with the Seminary. The Seminary faculty had worked out a comprehensive course of missionary preparation, the forerunner of the Kennedy School of Missions. Dr. Mackenzie delivered a series of lectures on theology at Hartford in the winter and spring of 1902-3. In April he was called to be President of the Seminary and Professor of Systematic Theology.

His friends in Chicago urged him to decline. They said he was not an administrator, and would probably fail as president; and this would reduce his influence as a theologian! Fortunately he did not follow their advice.

He entered upon his duties at Hartford on January 1, 1904. His record of twenty-seven years as President showed how little his colleagues in Chicago understood him. When Dr. Mackenzie came to Hartford, the faculty of the Seminary numbered fourteen, and there were fifty-nine

students. To these might be added the five teachers in the School of Religious Pedagogy, with their twenty-seven students, regular, elective, and special. When he retired in 1930, the Foundation faculty numbered twenty-six, with fourteen more giving regular courses; and there were 307 students. Of the original faculty, but four remained in active service; five had retired, three had died, and two had resigned. In 1904 the Seminary was in old Hosmer Hall, and the School of Religious Pedagogy was housed in three old dwellings on Broad Street. In 1930 the Foundation was located on a campus of thirty-five acres, with three commodious academic buildings, two dormitories, two apartment houses for married students, and five faculty residences. There had been a like increase in endowments, thanks to the generosity of Mrs. Emma Baker Kennedy and Mr. John D. Rockefeller, Jr., of New York, Mrs. M. W. Jacobus of Hartford, and others. The small Seminary with the affiliated School of Religious Pedagogy had become a group of three schools, with a great library, organized conjointly under a new charter as "a university of religion." The third school, the Kennedy School of Missions, was an expansion of the scheme of missionary training conceived by the Seminary faculty as an embodiment of the recommendations of Commission V. of the World Missionary Conference held at Edinburgh in 1910. This commission, of which Dr. Mackenzie was chairman, had revealed the utter inadequacy of existing facilities for training missionaries, and outlined what was needed. The School of Missions was organized by the Seminary under the leadership of Dr. Mackenzie to supply this specialized training. It was endowed by Mrs. Kennedy and others. These funds also put the School of Religious Education on a solid basis.

In other words, a small Seminary, chiefly Congregational in its relations, had become an interdenominational and international institution, whose graduates represented more

than a score of denominations and were serving all over the world.

The development of the Seminary into the Foundation is but a part of the achievements of Dr. Mackenzie. He was an indefatigable writer and preacher, though he never allowed outside engagements to interfere with his duties to the Foundation.

His most widely circulated book, all but unknown in Hartford, was *The Ethics of Gambling*, published in Britain in 1893, and in Philadelphia in 1896. This had such a sale that a new and enlarged edition was issued in 1911, of which an American edition appeared in 1920 with the Doubleday imprint. This was followed by *The Revelation of Christ*, 1896, and *Christianity and the Progress of Man, as Illustrated by Modern Missions*, 1897. While still in Chicago, he wrote *John Mackenzie, South African Missionary and Statesman*, 1902. This was the authoritative account of the achievements of his father, both as a missionary and as the prophetic advocate of British leadership in South Africa and fair treatment of the native Africans. This had been preceded in 1900 by *South Africa—Its History, Heroes and Wars*, and was followed in 1921 by a brief sketch of the life and work of John Mackenzie.

In the field of theology may be mentioned *The Final Faith*, 1910; *Galatians and Romans*, in the Westminster New Testament, 1912; *Man's Consciousness of Immortality*, an Ingersoll lecture at Harvard, 1929; *The Christ of the Christian Faith*, 1933; and *Paternoster Sheen, or, Light on Man's Destiny*, a volume of sermons, 1933. He also contributed the article on "Jesus Christ" in Hastings' *Encyclopedia of Religion and Ethics*, 1914. And many addresses and sermons were printed from time to time. The Case Library lists twenty-eight titles of Dr. Mackenzie's authorship.

While Dr. Mackenzie was always a leader in the movement for world peace, during World War I he rendered

great service to the cause of the Allies. His British birth and training, and his long residence in the United States, enabled him to interpret each nation to the other. He was a member of the Committee on Religious Work for the War Work Council, and of the Personnel Bureau of the Y.M.C.A. He contributed the section on "The Church and Religious Education" to the report of the Committee on War and the Religious Outlook, and in 1918 published *Christian Ethics and the World War*. In this he examined sympathetically, and refuted, the position of the pacifists. He was American chairman of a committee which sought to increase the spiritual bonds between Britain and America by the exchange of pastorates for a few months between the two countries. In August, 1918, he was invited by the British Committee on Public Information to visit England and interpret the American point of view. He went abroad; but his chief aim was to get information that would aid in training students for the Christian ministry while in military service, and especially during demobilization. During a tour of France he met with an accident which fortunately proved not so serious as was at first feared.

Dr. Mackenzie was a great citizen. His influence was widespread through the city and beyond. He was a President of the Get-Together Club, President of the Hartford Public Library, trustee of the Wadsworth Athenaeum, member of the Monday Evening Club, the Drama Society, Twentieth Century, Congregational, and Golf Clubs, of the Yale Alumni Association, and of the Century Club of New York. He was prominent in the Civitan Club of Hartford and in its national organization.

His achievements were recognized in the academic world. He was given honorary degrees by eight institutions: D.D. by Edinburgh, by Knox College (Toronto, Canada), and by Beloit, Wesleyan, and Yale; LL.D. by Princeton; Th.D. by Giessen; and Litt.D. by Trinity. In 1913 he was elected to the Principalship of Lancashire

Theological College, Manchester, England, but declined the position. His scholarship and character were widely appreciated. After his death *The Catholic Transcript*, Hartford, said, "He died in the land of his birth. He was 76 years old, too old to travel to Africa, but too young to die. Hartford people called his passing a great loss to the community. . . . Dr. Mackenzie's death is a very severe loss to the Christianity of Connecticut, and especially to the Protestant Christianity of this city and this Commonwealth. He was a man of faith . . . He was not afraid to profess his religion, and he was admirably qualified to defend it. Dr. Mackenzie was a ripe scholar, not a mere specialist, but widely read and well studied. Dr. Mackenzie was a cultured Christian gentleman."

Dr. Mackenzie did not have a rugged constitution, and was forced to take leaves of absence several times during his presidency. After his retirement, he kept up his writing and preaching. He was acting pastor of the Asylum Hill Church for several years during the illness and after the death of the pastor. During his last year, he contributed a weekly column to *The Hartford Times*. But his heart went out to the land of his birth, in which most of his family had spent their lives. His younger brothers had had distinguished careers in medicine and law. His mother had passed her last years there. Yet he had not been in Africa since he left as a boy of eleven. The attraction could not be resisted. So, accompanied by his daughter, he sailed from New York on January 23, 1936, and from England eight days later. After only a few weeks in his native land, an old trouble returned. He seemed to rally, but was too weak to recover. The end came at Germiston, near Johannesburg, on March 29, 1936.

Dr. Mackenzie's great passion was to teach theology. When called to Hartford, he wrote to President Hartranft that he would not give up his chair and cease as a teacher for anything in sight. "I am supremely anxious to be in

America at that point where I can do most for an evangelical theology." His inaugural at Chicago was entitled "The Field of Theology," and at Hartford his theme was "Is a Constructive Theology Possible?" To help his students to have a faith as glowing and triumphant as his own was the aim of this simple, unassuming, chivalrous Christian gentleman. Oftentimes his students left his class feeling that they had been face to face with the Eternal. Those who faced serious and perplexing problems with him will not forget his calm faith and reasoned optimism. Truly he was one of God's noblemen.

II

AN APPRECIATION

ELEANOR HOPE JOHNSON, PH.D.

I SHOULD like to try to tell what Dr. Mackenzie meant to his adopted country, to the two cities in which he spent the years of his life in America, and to the world. For he was truly a world citizen. He made a brave and upright gentleman's contribution to the troubled days in which he lived.

I remember well my father's pleasure in the fact that the committee of which he was a member had found "just the man" to fill the vacant chair in theology at the Seminary in Chicago. I remember, too, the welcome given him in the Blatchfords' hospitable home where after music and speeches we sat informally, listening with laughter to the stories told us by the guest of the evening in a Scottish accent that delighted us all. His open friendliness, the breadth of his culture, the beauty of his voice, won all who met him. Later he became a favorite preacher in my father's church, and a tower of strength in the difficult days when the church refused to recognize the fact that it was no longer an up-town church in a privileged neighborhood, but must accept a different congregation and curtailed support. After my father's resignation, Dr. Mackenzie served the church as preacher, and his influence towards a better understanding of organized Christianity was extensive and constructive. In him was an inspiring combination of idealism with sound common sense.

In the city of Chicago he soon gained an outstanding place. Dr. William Horace Day once pointed out an interesting connection between Dr. Mackenzie's contribution and that of an earlier member of the Seminary faculty. Dr. Day wrote,

As the Assistant Pastor in charge of the Sedgwick Street Branch of the New England Congregational Church in Chicago, I found myself face to face with all the social and moral problems of an industrial civilization. To Chicago Theological Seminary Dr. Graham Taylor of the Fourth Church, Hartford, had been called to the chair of Christian Sociology, and organized the Chicago Commons, a Settlement in connection with the Old Tabernacle Church. A promising young Scotch Professor and preacher was called to the Department of Theology. I had known and admired him while a student at Oxford for the clarity of his theological and social thinking. He was much broader than a "theology for theology's sake" type of man. He at once threw himself into the struggle for bettering the lot of the underprivileged classes.

Graham Taylor of Connecticut found a new ally in William Douglas Mackenzie of Edinboro. In addition to the heavy work of Seminary teaching and constant demands for preaching he found time for lecturing and teaching at Chicago Commons, and continued to be one of the outstanding leaders in human betterment as well as in clear intelligent thinking in the field of theology and philosophy.

Some year's later when Marjorie's illness sent Mrs. Mackenzie and Marjorie to Los Angeles (where Dr. Day was then preaching) Dr. Mackenzie came out several times, and was greatly in demand, not only as a preacher and lecturer, but as a counsellor and inspirer of those who were seeking to bring things new and better from the treasury of adventuring faith.

Though Dr. Mackenzie became an American citizen early in his life in Chicago, he never gave up his love for Britain. He bought a summer home in Muskoka Lake country in Canada, north of Toronto, and named it for his wife's home in England. He was soon a much-loved member of the whole district. He took pleasure in following the work of some of Canada's best-known literary men, such as Charles G. D. Roberts and Sir Gilbert Parker. At one time he was instrumental in developing a sort of small Chautauqua, meeting in the summer in different Canadian resorts, which gave a larger audience a chance to become acquainted with the work of these authors. He was equally

at home with woodsmen, fishermen, and the occupants of the summer homes in this lake region. No one really knew Dr. Mackenzie who had not at some time seen him driving his little motor boat through all sorts of weather, never daunted if duty called him to minister to some church or individual. One of the greatest sources of satisfaction to him was a "college in the woods," to which, late each summer, came clergymen from miles around, of many denominations, for conferences and the stimulating lectures he knew so well how to give. More and more as the years went by he entered into both Church and government councils in Canada. His death was felt there with as much poignancy as in Hartford.¹

During the Boer War he espoused the cause of Great Britain with vigor, and spoke at crowded meetings of Irish and Germans in the congested districts of Chicago. He always made friends with his hostile audiences because of his palpable sincerity and his humor. There, as in a great variety of situations, he showed both good sportsmanship and courageous willingness to maintain an unpopular position. The Irish and Germans did not like his politics, but they did like him. He was an Empire man of a school which may now seem to us Victorian.

This was evident during the Great War. He was a warm friend of President Wilson's. He knew him best when Wilson was at Princeton, and saw him and corresponded with him frequently. When Wilson became President of the United States he wrote him often, especially after England entered the war, trying to interpret for the President what he believed to be the sentiment of the country at large. His letters were always answered by the President personally. When America finally entered the war on the side of the Allies, Dr. Mackenzie was very happy in what he believed to be this country's righteous choice. This is

¹ I am indebted to Mrs. A. J. William Myers for some of the Canadian reminiscences.

important now only as it illustrates in a vivid way what seem to me to have been outstanding traits in his character—passionate loyalty, and the drive to follow through, together with friendly respect for others who held opposite opinions. This trait was evidenced in his theological positions. He was conservative theologically, with a deep-seated faith in some doctrines which many liberals had discarded. But his pleasure in the friendship of people with whom he disagreed was as real, and his enjoyment of talks with them as great, as if the tenet under discussion were held by both. The only consideration that counted with him was sincerity.

After he came to Hartford, he devoted himself to the interests of the institution of which he was President. At times he seemed to students somewhat austere. But his interest in young people grew steadily. His joy in the progress of those who had been his own students was as great after he retired as before, and perhaps more fully expressed. The faculty of the School of Religious Education always felt sure of his keen interest in the ideals of education, and his desire to uphold its highest standards. He let no opportunity go by for increasing the value of our school, and obtaining just recognition for it. He was particularly concerned with its immediate contribution to the community. Each member of the faculty was sure to find the President sympathetic and helpful in any plan for enlarging the usefulness of his particular department.

Dr. Mackenzie was fond of games. On his last voyage he played shuffleboard regularly. His son tells of one journey to England when the smoking room was crowded with spectators of a championship chess game between Dr. Mackenzie and a Catholic priest. The grace and dignity of his manner never failed him. If at any time he showed strong opposition or disapproval, an effort to bring back friendly relations by making acknowledgment of his failure in sympathetic understanding was almost sure to follow.

He was deeply interested in both national and inter-

national affairs. I once heard him say wistfully that he wished he might live another fifty years, to watch the changes just ahead.

He was active in many civic organizations, and was especially glad to serve those concerned with international affairs. He was a favorite presiding officer. In that capacity he had a masterly way of summing up discussion and bringing out its high points.

One luncheon club of business and professional men which met each Friday was a particular favorite of his. Soon after he joined it he gave a talk on the meaning of Christmas. Thereafter a Christmas talk by Dr. Mackenzie became an annual event. At the meeting nearest each Christmas day he spoke for about fifteen minutes, to men of many creeds and of none, on what Christmas meant to him. He never compromised his own standards, yet was so human and so universal in his interpretation that the club was never afterward willing to omit that Christmas talk.

The visit to Hartford of Arthur Henderson, labor member of Parliament and later a member of the British labor cabinet, will go down in the annals of the city as a unique and not altogether happy event. Mr. Henderson visited the United States in 1926, and a large organization in Hartford invited him to come here as its guest and speaker at a mass meeting which it was to organize. A very short time before the date of the meeting the directors of the organization were visited by one of America's super-patriots, who told them that Arthur Henderson was a communist, connected with the Third International in Moscow; and that it would be unwise, perhaps dangerous, to allow him to speak in this city. The invitation to him was at once withdrawn, in spite of the fact that the time was near and Mr. Henderson had refused other speaking engagements in order to come to Hartford. Dr. Mackenzie had known Mr. Henderson, and his reputation in England for modera-

tion; he was sympathetic with the labor party, and he determined to bring about the meeting which had been so abruptly abandoned. He was at that time chairman of the Hartford Branch of the Foreign Policy Association. So he hastily got the assent of the members of the executive committee, secured the Center Church House, and invited Mr. Henderson to address an open meeting of the Foreign Policy Association. The meeting was of course packed to the doors. When Dr. Mackenzie spoke of the incident later, it was always with the sort of kindly laugh in which even those who had raised grave objections could join.

His last years were interrupted by occasional attacks of an old illness which sent him to bed, sometimes for a fortnight. He never displayed anxiety. He spoke of this enforced idleness in a deprecating and semi-humorous way. And he used the time to write a searching criticism of some new book, or to prepare notes for an address or article. One never saw fear or impatience, nor did he waste any time in trivialities, unless a good story or a complicated acrostic can be considered trivial. His erect carriage, the vibrant tone of his voice, his eager and adventuring spirit, made old age seem far from him to the last.

When he had at length decided to undertake the journey to Africa, which proved to be his last, he showed no anxiety or hesitation; only faith that the best would come. A letter mailed at Teneriffe spoke of his freedom from any symptoms of seasickness, although, as he said, there were many casualties. He characterized the trip as a "happy adventure." He was revisiting the land of his birth, and his joy at seeing again his brothers and sisters was very deep. He found eager friends awaiting him, and many invitations to speak and preach. Probably his strength was overtaxed; but he was well until the very last. His friends will always rejoice that this unusual happiness came to him in his last year.

I cannot close this effort to pay tribute to a true philosopher and a great friend in a better way than by quoting

the final paragraph of his Ingersoll lecture on "Immortality," written in 1929:

Again we are in the presence of that great fact, the greatest, the highest, the most beautiful element in the actual universe of experience, the invincible faith of mankind that an eternal life is the source of life, and infinite goodness is the ground of man's undying expectation of the conquest of death. . . . Let me quote the final *confessio fidei* of that splendid personality, the late Lord Haldane: "Death belongs to what falls outside the inmost nature of spirit. We do not pass out of an independently subsisting world with it; that world on the contrary passes from us, and we can contemplate it as so passing, and thereby we are lifted above the event." There speaks not a lonely and exalted spirit. There speaks the consciousness of the race. Nor does your own distinguished thinker, Professor Hocking of Harvard University, speak only for himself, but again for the race, when he says, "One who loves life at all is forever becoming more deeply involved in it: and the self-conscious lover of life cannot otherwise than will his own continuous existence."

These most significant utterances are for me significant not because they attempt to prove immortality, but because they rise above mere arguments, and in the name of human nature itself triumphantly assert it. They reveal the idea and the belief as seated in and working at the fontal sources of our life where man wills 'his own continuous existence,' where he sees death "falling outside," the real center of his being. Long ages before the first philosophies arose, in the dim beginnings of our human story, the very same mental processes were at work which at last reached their full measure of deliberate operation in the highest forms of science and philosophy. The pioneers, the masters of the search for truth, have been able to deal with the problem of immortality because the power to conceive it and the passion to possess it were inherent in the mind of the race; and the consciousness of man's immortality has been and is as necessary to his art and his science, his virtues and his vices, his fears and his hopes as any other endowment of his mind or impulse of his heart.

THE PEACE OF GOD

"The Peace of God, which passeth understanding."
'Tis true!—but yesterday we understood in part.
It was at sunset time. The slanted radiance
Made shadowy soft the curves, ravines and hollows of
The Lebanons, ethereal in their beauty
Upon the far horizon, or intimate
Beneath our feet, where terraced sides in sloping down
Begin to quickly mount to other rounded heights.

The Peace of God was there, poured like the rosy light
Enfolding everything, in wondrous tenderness.
It touched the tiny flat-roofed habitations
With quietness that bid their weary people rest.
It laid compassion o'er the sad and troubled world
Until it seemed mankind was held a moment high
Above itself, its fears, its hatreds, its pursuits
And closely to the Heart and Purposes of God.

The Peace of God was near in pungent fragrance sweet
From broom, and starry myrtle white, and flow'ring thyme
Along the rocky paths, across the stony fields
Like those our Master trod among Judean hills
Where flowers spoke to him of God, and he knew peace
So deep and holy, men could not disturb his soul.

The Peace of God—we do not need to understand
Its depths, and height, and breadth as did the shining Christ.
We only need to still ourselves to quietness
That God may give His gift of peace, immeasurable and free,
To those who long; who tune their souls with eagerness
To heavenly harmonies, and catch the pulse beat
Of Eternity. The Peace of God is theirs.

FREDERICA MITCHELL
H.T.S. 1926

Ainab, Lebanon
July 11, 1947

THE GOSPEL AND THE CHURCH

RUSSELL HENRY STAFFORD

Convocation Address, September 23, 1947

THE purpose of this Foundation is to prepare professional workers for the Church through many churches which are living organs of the *Una Sancta*. These professional workers in the three principal Church-centred vocations will through all their years be colleagues of amateur church workers, and responsible to a considerable extent for enlisting them and tactfully directing their activities. In any connection a professional is one trained and commissioned for leadership, and drawing his support in whole or in part from the enterprise upon which he is engaged; while an amateur is one without a like degree of special training, and not paid for his services. Whatever our theory of ecclesiastical polity may be, it is clear that functionally the difference between clergy and laity is that between professionals and amateurs. Whether there be further factors such as a special infusion of indelible divine grace involved in it or not, at least all will agree that ordination is a commissioning, after due preparation, for full-time responsibility in God's behalf through the Church.

So it concerns us here, as professional church workers *in esse* or *in posse*, to have clearly in mind what the Church is, and what it is for; that is, what the aim is in church work. Doubtless we would all agree in this as the simplest statement of the Church's function; it is to practice and spread the gospel. That brings us to the need of as simple a statement of the gospel itself.

The gospel is a word with an Old Testament background upon which Jesus laid hold to sound the keynote of the New Testament. By it he names what he has to bring to mankind, directly and through his followers. It means

the Good News. Good news is an announcement which gives its hearers a pleasant or cheerful surprise. And it makes them so happy that they have to pass it on. They are bubbling over with it; they cannot keep it to themselves.

What is there in Christianity which has that effect upon all who take it in? Is it the basic ideas of religion? The basic ideas of religion are God, duty, and immortality. There is nothing new about those ideas. They are as old as history, and as widespread as the map. They are immensely important; but we Christians have no monopoly of them. To realize what they mean is a genuine experience of religion; but that experience has occurred to many in all the religious traditions. Their truth cannot be proved by laboratory tests. Yet the total evidence for them is so massive, and it is apprehended so instinctively, that it is much more natural to believe in them than to doubt them. In fact, even the most strenuous denials of God, duty, and immortality never amount to more than abstract ideas, passionate concepts in a vacuum. Those who verbally deny these intuitive certitudes are not able to act consistently as if they were not true. So, though these truths are contained in the gospel, they are not the gospel itself. They are good, but they are not news.

Well, then, is it some creed that is the gospel? Our creed, whichever it may be, is a shorthand summary of our particular theology; that is, the way in which we explain the gospel to our own satisfaction, in relation with all other elements of knowledge. There are many Christian creeds, all the way from the Apostles', Nicene, and Athanasian, through the Reformation symbols to our modern statements of faith. They differ widely from one another at many points. Wars have been fought about some of these differences. A word that makes a war is not good news. Yet through every one of these differing creeds many have undoubtedly caught the gospel itself as a sort of overtone. And in all the creeds, when sincere Christians say them,

there is the same overtone. Roman Catholics and Congregationalists, for instance, provided they are also Christians, have the same faith, though their theologies, the ways in which they explain that faith, could hardly be farther apart. The one faith is their common response to the one gospel, which is not in any form of words; though there is hardly any form of words, honestly intended on the subject, through which the gospel may not be heard.

What is this Good News? It is not a news bulletin; it is a Man whom we meet, and in whom we find a better friend than we ever expected to have. Once on a London street corner I ran suddenly into an intimate of college days in California whom I had not seen for a quarter century. It was good news to me that he was there. Once while lecturing I saw an old man in the audience whose eyes showed that his mind was clicking with mine, so that we were thinking along together. He was not following me; he was with me. After the lecture I talked with him. He turned out to be a scholar whose books I knew and whose name I had long honored. We had a discussion such as I should hope for if I were to encounter Plato. It was good news to me that he was there. The Christian good news, the gospel, is of that sort.

It is a personal encounter with a man. It is not a portrait of the man; many artists have painted him in many different lights and from contrasting angles. It is not an explanation of the man; there have been many explanations of him, and none by a friend has ever been wholly false, nor yet has any told the whole truth. The gospel is not a theory; it is a face-to-face introduction. What I am trying to say was put with scintillant brevity by the Jerusalem Meeting of the International Missionary Council in 1928; "Our message is Jesus Christ."

Jesus Christ is not an imaginary figure. He is not a projection of our ideal into myth. It is not true that every man makes his own Christ. It is doubtless true that every man

puts his own interpretation upon Christ; but only as it is also true that every friend of yours puts his own interpretation on you. That is bound to be so, because human personality is never a simple thing. We are all many-sided. No one can ever know everything about anyone else, or see him exactly as the next man sees him. That is partly due, of course, to peculiarities in the observer, as well as to variety in the one observed. We are always inclined in any connection to find—that is, to note—only what we are looking for.

Yet in another sense we do soon know any man thoroughly. We know whether we find him interesting or not; and he will be interesting in just the degree in which we cannot fully understand him, so that he continues to be surprising. And we know whether we can trust him or not; whether or not we like him. For there is unity of character beneath the diversity of aspects in any real man; that is, in any historical person.

On the other hand, a figure in fiction or myth has nothing to offer beyond the first surprise. Such a figure is all on the surface. It lacks the third dimension. Charles Dickens was a man with such strange depths that we are still getting fresh biographies of him. But Dickens' creature, Mr. Pickwick, needs no biography. He is a more engaging figure than his creator; but he is real only within the covers of a book.

Now Jesus is a figure in literature, to be sure; namely, in the four Gospels. And there are incidental references in St. Paul's letters which give us a fairly distinct outline of his career, even if those four collections of anecdotes had never been compiled. But that fact in itself, of confirmation from a reliable contemporary source well known in secular annals, is one indication that Jesus is more than a figure in literature; that he really lived, and lived about as the Gospels say he did. To critical historians it is an indication which carries complete conviction.

These four tremendous little books, St. Matthew, St. Mark, St. Luke, and St. John, seem to have been brought

together by a sifting and collation of oral reports at first or second hand, from eye witnesses. These reports had evidently been sought out in response to a mounting wave of curiosity concerning what went before the Cross, on the part of the crowds whose hearts were touched and kindled by the flaming proclamation of the apostles. Those first heralds of Christ knew the earlier chapters of Jesus' life on earth so well that they overlooked how important they were to the whole story, and left them untold. They laid all their emphasis upon the crowning events, Calvary and the Resurrection, which had smitten them with an astonishment first of dismay and then of jubilation. So their converts went behind their backs, as it were, to gather up fragments of word and deed which would set those crowning events in perspective for them and give them as far as possible a rounded picture.

The scientific study of the Gospels undertakes to bring to light the processes through which that assemblage of facts was accomplished. It is an exhilarating subject of enquiry. It does not of itself raise any question, however, as to whether the facts occurred substantially as told. And a careful reading of the four Gospels, especially the first three, which are closer in time than the fourth to what they tell, gives us a singular attestation of their fidelity. For often the person presented is obviously deeper and subtler than his belated biographers themselves appreciated. We can see more in him at many points than they did.

Many elements in these narratives remain obscure; and many incidents are suspect as to the amount of editorial coloring they may have received. Yet it is impossible to take them all in together, as a whole, without feeling how real a man this Jesus is, and what kind of man he is. He stands out from the pages as the most interesting, the most trustworthy, the most likable man we have ever met anywhere; a youngish man, an attractive young man, a genius and a hero.

That is only the beginning. The longer we live with him at the centre of our attention, the more irresistibly it comes over us that this man is the sign for which we have always been looking. A sign is whatever conveys meaning. In this man we come to feel that the meaning of life, its true value, its purpose, its direction stand revealed. That is it: and by "it" we mean all things in their meaningful togetherness. What is that but the unveiling of God?

This man becomes so real to our imagination that it is as if he were right beside us. He becomes at one and the same time our judge and our standby. And we find that we cannot draw any line between him and God. It dawns on us that the phrase in the Colossian epistle, "In him dwelleth all the fulness of the Godhead bodily," is not a far flight of exuberant exaggeration, but an exact description of what we are experiencing. "The fulness of the Godhead" does not consist in quantity, of course, but in quality.

This man is one with God, and as he is so must God be, through and through. Then it is no mere imagining that he is beside us wherever we are. God is everywhere; and God is here. And to say that God is here is to say that Christ is here. Yet he is so simple, kind, wise, good a man; such a fine man; and always our friend!

Now that is the distinctive Christian experience. There is nothing like it anywhere else. It is news to whoever receives it. It continues to be news, to have the glowing freshness of the dawn, as one starts each new day in this awareness: "When I awake I am still with thee." It is such good news that it literally makes us over. It gives us new motives, new hope, new courage, a kind of deep still happiness under all surface turbulence which nothing in the world can ever take away from us. Life becomes adventure, and death of the body opens as a doorway into life and adventure beyond in the same sustaining comradeship.

Nor can we keep such good news to ourselves. It belongs to everybody. We want everybody to know it and enjoy it as quickly as it can possibly be spread.

That, I am sure, is the gospel; the unique, fresh, shining truth to which Christian faith is our shout of glad response. This it is that is distinctive of Christianity: not any creed nor all the creeds, not any sacrament or many sacraments, but a personal encounter. If we have not this experience, it is for us to seek it where it can be found, by living with and in the four Gospels until the livingness of Jesus lays hold on us, and we receive new life. When once we have had this experience, then we know what the Church is for. It is to keep us living in that atmosphere of Christ's very presence, and as men will naturally live who breathe it; and to spread that inward climate like a healthful contagion far and wide to the confines of mankind.

To that end Our Lord instituted the Church. It was upon this recognition of his oneness with God that he explicitly laid its foundation. When Simon was moved in behalf of them all to use the greatest words he knew for the man in whom he had finally seen greatness beyond all words, and exclaimed, "You are the Messiah, the Son of the living God," Jesus said to him in the other disciples' hearing, to point out the lesson to them all, "You are a rock, and upon stone like this I will build my Church."

But the building metaphor is not the only one for the Church, nor perhaps the most useful, in our time. Let me suggest three others: The Church is Jesus' school. The twelve were his pupils, and they called him Teacher. The Church is Jesus' family. "He stretched forth his hand toward his disciples and said, Behold my mother and my brethren!" The Church is Jesus' movement. Long before the risen Christ commanded "Go ye therefore, and make disciples of all nations," it is written of Jesus in Galilee, "He calleth unto him the twelve, and began to send them forth two by two."

Two by two, not alone. At the moment that may have been a prudential measure. But also it is of the essence of the gospel. For this man whom we encounter is a friendly man. He is no mystic on a mount, aloof; he lives with people. His character cannot be copied in wilful solitude; for he is not good by virtue of the bad things he does not do, nor of his high thoughts beyond common understanding, but with the sort of goodness that is good for people. Xenophon reports that Socrates was once asked, "What is the good?" and replied, "Good for what?" That is what goodness means, as Jesus shows it. It is good for something. It is good for us.

It is as impossible for a man to be a Christian all by himself and for himself as it is for a flutist to play his own accompaniment on the piano. The Christian life is not one line of music, no matter how melodious, but a harmony. A man will naturally have his inner circle of those who are bound up with him in mutual understanding and shared aims; for Jesus that was the band of disciples, for us it is the Church. But the inner circle will not live in and for itself, if it is Christian. It will be a centre from which warm friendliness and true neighborliness radiate into the community. And it will always be drawing the community in toward the fellowship at the centre, by the sheer attractiveness of the kind of life lived there, and by sharing the open secret of that life with all who will receive it.

That, then, in principle, is the Church, wherever it is found, by whatever name it is called, and no matter what creed may in a particular instance be devised to describe how its members understand intellectually the vital truth which has made them over. It is the school, the family, and the movement of Jesus. And he himself is the gospel, not as a figure of the past, but as a man we meet today, the man who has the answer to our hearts' secret, searching questions.

In practice the Church has not always remembered what

its gospel is, and what it is called to be and to do. And sundry incidents of its development have encouraged forgetfulness. At the outset, when some form of organization seemed necessary as a norm for local cells of the rapidly spreading movement, Jesus' followers drew mainly on the synagogue of Israel, with some adaptations from the private voluntary corporations, mostly burial societies, which the Roman Empire licensed. In time, however, the analogy drawn by the writer of the Epistle to the Hebrews between temple sacrifices and Jesus' crucifixion was transferred from theology to polity. The Church came to be regarded as the successor of the Jerusalem hierarchy, with a consequent rise of priestly pretensions and sacramental magic. In time, again, a Roman Caesar, that Hitler before Hitler, the unscrupulous adventurer Constantine, bethought him to draw the Christian Movement thus disguised into the power of the state, as a spiritual police. Under these two perverting influences, priestcraft and state dominance, and while it was of necessity drawing its leaders in times of ignorance and superstition from men of those very times, the Church has often been for long periods in most places recreant to its message and duty.

Yet even through those periods, and as it were in its own despite, the Church has preserved the witness of the four Gospels to the man who is the gospel, so that out from the corrupt Church itself have come critics and reformers to apply its own standard for its correction and rejuvenation. And today, in the cumulative light of nineteen Christian centuries, we can trace back the great lines of development, reduce their eccentric curvatures, and go far toward recovering both gospel and Church in their primitive simplicity.

In this light it is evident that the Church is as distinctive of Christianity as is the gospel of which it is the natural corollary and expression. There has never been anything like the Church in any other form of religion, except the

Hebrew synagogue, of which the Church is the greater daughter. There are temples and priests, ceremonies and creeds, among the pagans and in Islam, Buddhism, Hinduism; but there is no Church. There is no family of the faithful in which men, women, and children of all classes can form a home and together perform home duties and enjoy home beatitude.

In the providence of God this unique institution, transcending all limits of race and culture, has been the mother of all the good things we now subsume as civilization. It is still the first school of democracy, of inclusive neighborliness and provision by common consent for common concerns, in all lands where the Christian faith is introduced. It is the greatest and most beneficent institution under the sun, and God in Christ lives and works for man's deliverance through its ministries.

To the service of this institution we are called. In whatever branch of the Church we may serve, it is urgent that we shall in our own minds and with deep commitment of our hearts come at the vital core of the living Christian community, and clearly discern the grand simplicities which underlie all diversities of creed, cultus and polity centring in allegiance to God as we known Him through Jesus Christ His Son our Savior. It is our privilege on this campus to bring into the open through generous mutual appreciation all that we have in common as the heritage of Christian experience in its basic togetherness through the centuries. No one of us should want all other Christians to become converts to his own particular order in the Church Universal. Rather we want the gospel which is Jesus Christ and the Church which is his school, his family, and his movement to stand in manifest command of our lives, that more and more who have never met Our Lord may be led to that divine encounter and the newness of life which it imparts.

FACULTY NOTES

THE THEOLOGICAL SEMINARY

Dean van Dyke has been busy, as usual, with weddings, baptisms, funerals, and sermons in many places, and a considerable number of ordinations of Hartford graduates. He represented the Seminary at the annual Field Work Conference in Philadelphia last March, and continues to serve on the Inter-Seminary Commission on Training for the Rural Ministry. He was Chaplain of the Vermont Convocation of Congregational Ministers in September. During August he went out on several trips on the Maine Sea Coast Missions *Sunbeam*, and was elected President of the Board of Directors. Another new responsibility is that of Treasurer of the Hartford Children's Museum.

Mr. Purdy (Hosmer Professor of New Testament) has completed in 1947 a Commentary on the Epistle to the Hebrews which has been accepted for publication by *The Interpreter's Bible*. He is a consulting editor in the New Testament Section of that series. To the *Crozer Quarterly* (July, 1947) he contributed an article on "The Individual and Individualism in the New Testament." An address at Buck Hill Falls, Pa., last July, entitled "Jerusalem Speaks to Athens," has since been published as a pamphlet. He delivered the Holy Week Addresses for the Seattle (Washington) Council of Churches, and has spoken at many colleges, schools, and churches through the year. He represents the Society of Friends on the Executive Committee of the Federal Council of Churches.

Mr. Bailey (Nettleton Professor of Old Testament) has been engaged in Institutes of International Relations at Dallas and Austin, Texas, speaking extensively on the present situation in Palestine. From October through December he is serving as Interim Minister of the Fourth Church (Congregational) in Hartford. He is a member of the "Committee to visit the Divinity School of Harvard University."

Mr. Spinka (Waldo Professor of Mediaeval, Reformation, and Modern Church History) read as his Presidential Address at the December (1946) meeting of the American Society of Church History a paper on "Berdyayev and Origen: A Comparison," which was published in the March (1947) issue of *Church History*. His

article on "The Czech Reformation and the Humanistic Program of President Dr. Benes" has appeared in Czech translation in a symposium volume (entitled *Edvard Benes*) which was published in Prague during the current year. He has contributed seven articles to the *National Encyclopedia*. Mr. Spinka has lectured at Wells College, Butler University, the Moravian College and Theological Seminary (Bethlehem, Pa.) and several other educational institutions, as well as before many church groups and conferences. He has attended (in April) the meeting of the Provisional Committee of the World Council of Churches, held at Buck Hill Falls. June 5-19 he was in attendance at the meeting of the International Missionary Council at Whitby, Ontario, Canada, where as one of the official speakers he delivered two addresses.

Mr. Cook (Professor of New Testament and Librarian of the Case Memorial Library) has resigned to accept appointment as Professor of the Literature and Interpretation of the New Testament in the Berkeley Divinity School. His resignation will not take effect until the end of the present academic year. Much as all regret his leaving the Hartford campus, one cannot but congratulate Mr. Cook upon a distinguished new position for which he is eminently qualified.

Mr. Chakerian (Graham Taylor Professor of Social Ethics) was Lecturer in Christian Ethics in Wellesley College, second semester, 1946-47, and in the same semester also Lecturer in Public Welfare in the University of Connecticut School of Social Work. In the current semester he is Lecturer in Social Statistics in the latter institution. He is Chairman of the Legislative Committee and a member of the Executive Committee of the Connecticut Chapter of the American Association of Social Workers; Chairman of the Jail and Editorial Committees and a member of the Executive Committee of the Connecticut Prison Association; a member of the Program Committee of the Church Conference of Social Work; and a member of the Census Tract Committee of the American Statistical Association. Within the year he has attended the American Association of University Professors Annual Meeting in Cambridge (Mass.), and the Delegates Conference of the American Association of Social Workers, in San Francisco. He has given lectures or papers before the American Statistical Association (Atlantic City, N. J.), the New England Regional Child Welfare Conference (Cambridge,

Mass.), the National Conference of Social Work (San Francisco), a Conference on Social Breakdown (Chapel Hill, N. C.), the New England Conference on Probation, Parole and Crime Prevention (Swampscott, Mass.), and the Church Conference of Social Work (San Francisco). He has contributed book reviews to *The Highlight* and to *Christendom*, and two papers have been published: "Social Trends in Greater Hartford" (in the *Greater Hartford Community Council Bulletin*, Series A: Number 2, December 1946, and Number 3, September, 1947), and "A Study of Temporary Placement of Children" (Greater Hartford Community Council, July, 1947).

Mr. Lynn has been promoted in rank from Associate Professor to Professor in Practical Theology, and in addition to a heavy teaching schedule is supervising the field work of the Seminary students.

Mr. Löwith is now also full Professor, with the title of Arthur Lincoln Gillett Professor of the Philosophy of Religion. Since the war he has also been restored to his rank in the University of Marburg as a "*Professor im Ausland*." He will serve through the spring term of 1948, from February, as Visiting Professor of Philosophy in the Graduate Faculty of the New School of Social Research (New York).

The Reverend George Johnston, M.A. (Glasgow), Ph.D. (Cambridge), came to us in September, having relinquished his parish at St. Andrews to become Associate Professor of New Testament and Church History. Already well known as a scholar and writer in both fields and one of the most learned, active, and influential of the younger ministers of the Church of Scotland, Mr. Johnston has brought a rich addition to the academic life and the personal atmosphere of the campus. His last months in Scotland were crowded with significant engagements and contributions both in speech and in print, and his first months in the United States give promise of being quite as occupied.

SCHOOL OF RELIGIOUS EDUCATION

Dean Wells has supplemented his extensive schedule of office and class duties on the campus with numerous visits to alumni groups at a distance, and some thirty-five addresses at schools and before civic organizations in Connecticut and neighboring states.

Miss Baxter (Professor of Education) spent five months from February through June on sabbatical leave, visiting Egypt, Palestine, Lebanon, Syria, Turkey, Greece, and Italy, and looking in on Hartford friends and former students all along the way. She pursued archaeological studies through two months at the American School of Oriental Research in Jerusalem, and met many speaking engagements, notably at Beirut and Istanbul. On her return she taught for six weeks in the summer session of Union Theological Seminary (New York). She has been much in demand for addresses in and around Hartford since September. Two papers from her pen have recently appeared: "Resources for Religious Education" (*Journal of Bible and Religion*, November 1946) and "Providing Experience for the Training of Religious Educators" (*Religious Education*, July-August 1947). A new book, *What Men of the Bible Believe*, is announced for early publication by Harper and Brothers.

Miss Edick (Assistant Professor of Education) has been kept busy with many engagements in Hartford and Springfield and their vicinities for addresses to groups of teachers and of parents. In February she attended the International Council of Religious Education at Indianapolis, and in April took an active part in the New England Conference of Religious Education at Boston.

SCHOOL OF MISSIONS

Dean Pitt left early in the summer for a fifteen months' sabbatical in India, his first absence from the campus in eleven years. He is speaking and teaching pretty well all over the peninsula, and his letters home are a unique blend of colorfulness, enthusiasm, and discriminating judgment. In his absence, *Mr. Parsons* (Professor of African Studies) is serving as Acting Dean, while maintaining close touch with his own field and with the Africa Committee of the Foreign Missions Conference of North America.

Mr. Calverley (Professor of Arabic and Islamics) became, on April 1, 1947, the editor of *The Moslem World*, the title of which is to be changed with the issue of January, 1948, to *The Muslim World*. To this leading quarterly in its area of scholarship, which is published by the Hartford Seminary Foundation, he has contributed reviews and editorials, and (April 1947) an extended obituary of the late Professor *W. G. Shellabear*, his predecessor at Hartford. At the Princeton University Bicentennial Conference on Near Eastern Culture and Society in March he delivered an address on "Arabic Religious Literature: New Approaches in Research," which will shortly be published at Budapest, Hungary, in the *Ignace Goldziher Memorial Volume*. He has also contributed in recent months to *The Minaret* and to *The Middle East Journal*. On October 10-11 he attended a meeting in Washington, D. C., of the American Council of Learned Societies Committee on Near Eastern Studies, of which he is Chairman.

Mr. Steggerda (Professor of Anthropology) addressed a meeting of Physical Anthropologists in Chicago in December, 1946, and has met numerous speaking engagements in the Hartford area. His devotional book, "Meditations," has lately been issued in typescript form.

Mr. Field (Visiting Professor in the Department of Latin America) has spoken before many Connecticut gatherings on subjects related to his department, and through the summer occupied the pulpit of the Methodist Church in Whitehall, Michigan.

The Reverend E. H. Cressy, B.D., LL.D., for forty years past a missionary of the Northern Baptist Board, and long conspicuous in the National Christian Council of China and in a variety of research projects on a nationwide scale in Chinese history and culture, is

with us this year as Visiting Professor of Chinese Studies, replacing Professor *Hosmer Hasenpflug Dubs*, who is now the occupant of the Chair of Chinese in the University of Oxford. Mr. Cressy has been active through the year in the China Committee of the Foreign Missions Conference and in the affairs of his denomination, and has spoken widely, especially through Ohio, Michigan, and Minnesota. To *The Journal of Bible and Religion* (April, 1947), he contributed a paper on "Recent Developments in the Religions of China," after reading it before the annual meeting of the National Association of Biblical Instructors.

Dr. Eleanor T. Calverley (Lecturer in Physiology, Hygiene, and General Medicine) took an active part in the Conference for Outgoing Missionaries conducted on our campus in June by the Foreign Missions Conference. She was one of the two leaders of the Workshop on Medical Missionary Work, and addressed the general assembly of the Conference on "The Health of the Missionary." In September she attended the meeting of the Clinical Congress of the Connecticut Medical Association.

